241 [412] machete (*machit*) or the *luk*, a sort of curved machete with a long handle, are the implements needed. The cutting of the grass from the plot where the milpa had been the previous year is *selab*; the cutting of bush grown for three or four years is *sok-uej*. The work of cutting the bush is done by the entire family, including children of seven or eight years old.

[221] [412] The planting is done between April and May after the first rains, with a long stick whose tip is hardened by fire or protected by a metal point. The seed must [242] come from large, healthy ears whose tips have been cut off because they have small [824] corn. The *olote*, or corncob, is either kept or thrown away at a distance to avoid its being used as fuel, for this would hurt the milpa which then would produce ears with broken kernels.

241 462 785 834 The task of planting is a very delicate matter, to be performed after fasting and sexual abstinence. It is exclusively a man's affair. A great banquet is served at noon, 241 574 generally outdoors as the hut interiors are small, to the friends and neighbors who will participate as helpers. Sometimes as [476] many as 10 men help to plant a friend's milpa. The meal is offered "precisely when the sun stops for a moment midway on its run and the doors of the Church of Heaven are opened, from where the quality of the banquet is observed." This is *s-uelil-abal* ('meal of the planting').

241 262 272 574 [263] When things are properly done, the meal consists of a number of items. First the *atole* (*pajal-ul*) is served, which is slightly sour and sweetened with *panela*. As "companion" to this atole are tamales (*chenkul-uaj*), which are prepared with cornmeal and ground beans. It is said that both things are to be served together so that "the seed may penetrate deep into the ground." 241 252 262 574 After this preliminary snack comes what is considered the main course for each person: a hard-boiled egg in a thick reddish broth prepared from dough and ground chile dissolved in water; a large tortilla;

[P.199-B]

TEXT CONTINUED ON PAGE 201-A

boiled beans; other tamales (*petul*), which are made from dough and whole beans; and finally, still more atole. The atole is served not in individual *jícaras* but in two or three large ones (*batzil-booch*), which are passed from person to person. The same is done with the other foods; they are served in one or two large pots (*mucul pulato*) out of which everyone serves himself. This banquet is given only on the first day of the planting; if other days are required, the milpero himself does the planting.

Since weeds grow rapidly during the rain season, the milpa must be hoed twice before it reaches maturity. For this the luk or coa is used and also the hoe (*asron*), the same one used to break the soil before planting. The first weeding is done in June, the second between July and August. Women help their husbands in this chore and sometimes do it entirely themselves, since the men are in the habit of leaving for Tapachula to work as peons on the coffee plantations.

Also in the milpa beans of several varieties are planted: *chuil-chenek* (or *ibes*, according to the Ladinos); *botil*, a large common bean; *xakil-chenek* or *frijol de vara*; and the *x-luumil-chenek* or *frijol de la tierra*, thus called because it is a creeping plant.

Chile is planted on a separate lot, 15–20 m. square. The planting is done during the first weeks of March, in alternate years so that it will not coincide with the year when the people of Cancuc plant cotton. Chile planted by the people of Oxchuc is *dzajal-ik* or red chile.

Toward the end of August, the first fruits are ready (*unimajam* or *jilote*, according to Ladinos). These are received with great joy by the families which are by then lacking food. From each plant, which provides two or three *jilotes*, the farthest down is picked to let the other two grow bigger. These jilotes are boiled without salt and are eaten whole, including the husks.

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273* 262 The ceremonial drinking sequence is regularly associated with the serving of food by the sponsors to the guests. The alternate possibilities are included in the following table:

TABLE 13

FOODS AND BEVERAGES ACCOMPANYING CEREMONIAL DRINKING

	Food	Beverage
[272]	Beans	coffee
tortillas and	chicken broth with a chunk of chicken	aguardiente
	beef broth with a chunk of beef	chocolate
	turkey broth with a chunk of turkey	

The relative prestige of the food served increases with the descending order.

273* The duration of a ceremonial drinking cycle is well-defined. It does not last beyond an eight-hour period, in general. Its termination is marked, as has been noted above, by the departure of the marimba from the scene and by the fact that the host ceases to serve aguardiente. Individuals who continue to drink after the ceremonial cycle is terminated do so under informal drinking rules.

7: Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
Amatenango del Valle

794
527 *San Pablo? So it is that we are here and that we are united in front of the house. Pardon us, if it is not much, you elders. Where we are gathered together there is nothing flavorful nor is there much. It is only a little to warm your body, the water that washed his body, his hand our old saint San Pedro and San Pablo* [*reference to liquor*]. *God thank mother and father, mam kobraria."*

As the mayordomos prepare to leave the house, the following exchange takes place:

Tatil of San Pedro the Martyr: "What are we thinking? How shall we rise to enter the house of the Kobraria Sakramentu? Why is it he does not want us to drink too much? It is good, we would not remember. It is enough. If you will remember, you will say little, mayordomos. Are we not ready with our rosaries and with our kerchiefs and our candles? Is there anything you want to say?"

Cofrade of Santa Lucia: "It is good. I am going to ask you all if you are ready with your rosary and with your cloth to take the holy candles."

Mayordomos: "Yes, good, we are ready, thank you."

Cofrade of Santa Lucia: "Only one more thing do I have to say. Do not drink too much trago. I do not want you to walk like a mad man. I do not want anyone to say that the kobraria did not say anything to advise you."

Mayordomos: "Yes, thanks. It is good. Let us go now. Let us raise our mud, our soil [*reference to body*]."

The group goes on to the house of the Cofrade of Sacramento who is awaiting them with his nakawanehetik, his b'alnialetik, and the female assistants in the house. They enter saying "Good day, Mamal," greeting first the b'alnialetik, then the third nakawane, then the second nakawane, and finally the first nakawane. The Cofrade of Santa Lucia stands before the first nakawane and recites the spatbeyo?tan. Then he goes on to speak to the me?il k'op, *or woman speaker, who is referred to in this instance as the* me?c'ukuša?il, *"woman who nursed us."*

The women of the kobraria's kindred, the sisters and first cousins and wives of his brothers, remain inside the house as the men sit on the benches on the porch. The nakawane orders the b'alnialetik to serve the mouthwash which is followed by coffee and tortillas. After another

9:Nash E-5 (1964) 1970 NV9 Tzeltal NV9 Tzo?ontahal

Appendix 1 — Change of Officials in the Townhall

	Question	Informant 3 General Description	Informant 2 Case: entry of first judge	Observation Case: January 1, 1965
*621 124 796	1. When do they change the officials?	On January 1, *?aẍ ha?bil* (New Year)	First of January	I observed the preparations for the New Year change of office fiesta in the houses of the president and of the new first policeman on December 31, 1964, and January 1, 1965
	2. What do they do first on the fiesta of changing of officials?	They arrange the house of each official	The wife of the first judge puts the bean tortillas on the fire	
[252]	3. When do they do this?	In the afternoon of December 31	In the morning of the last day of December	The women spend most of the morning and afternoon making the bean tortillas
[353]	4. How do they arrange the house?	They get juniper boughs and needles and put them in the house		Around 8 P.M. the visitors arrive. The house is decorated with pine needles on the floor and in the yard, and there are branches of juniper nailed to the posts of the house entry, just as it is done at the entry to the townhall. I was not present at the gathering
[602]	5. Who helps her?		All her relatives (*kermanotak*) with neighbors (see Chart 1)	
	6. What do they do in the afternoon?		The women eat	
*621 124 796	7. What time do the guests gather in the house of the new officials?	On December 31 at 7 P.M.		
574	8. What do they bring?	They arrive with wood and pitchpine	They bring wood or pitchpine	
[272] [262]	9. What do the visitors do?	They drink coffee with bread and bean tortillas	They say greetings. They drink coffee and eat bean tortillas	
[273]	10. What do they do when they finish the coffee?	They drink liquor	They take out liquor, and the judge recites the benediction	
*621 124 796 [693]	11. Who is present in the house of the new official?		*stotol nakawane*, his leading house official, Baltol Kantiron. The new judge, Santos Kantiron, *balnial*, assistants to pass gruel, sons of the new officials *?ak s?etik*: wood bringers (see Chart 2)	
[624]	12. What do they do first on New Year's day?	The fourth regidor calls everyone together	The fourth regidor raises all the new officials	

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CHANGE OF OFFICIALS

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(Judge) I live. There is no illness. Lord mamtat give pardon with God with the Virgin Mother *(Tios sok Halal me?tik)*. Enter holy pardon lord, give pardon Virgin Mother

Here we are gathered before you where is seated "our soil our mud" (our bodies). What are we going to do to make arrive to fall to happen holy New Year our patron of heaven (*kah-waltik*) God. Here in a little dawns the holy hour. Let us go look before our heart where we are going to receive the holy oath inside of the holy cold house the cold hall where we go to receive our suffering our work holy staff, holy wand. It is going to change, holy day, holy year. Thus we do as did in the past our mother our father

20. What do they do after the greeting?

They drink coffee

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They drink coffee

At 10:45 served bread set on bowl of coffee and bean tortilla in a cloth wrapping. First served *nakawanchetik* then president, then first and second judge, then first and second regidor, then assistant judge, then visitors. At 10:55 *nakawane* got up and stood before first judge and spoke the *spalan mat* (account of the gruel). Then the first judge spoke the *spalan mat* to second judge. The first two regidores of the past year came in to ask if the new officials were now ready "to raise the change"

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[293]

(*K'a s?ahal yak helol*). They said *pat?ot'an* before the *nakawane*. Then bowed and kissed hand (*kuk' ibale*) with all men in left interior. Went to door and spoke with *me?il k'op, kuk' ibale* with her.

At 11:15 *balnialetik* took out the table, laid embroidered cloth on it, put 3 liters of trago and 2 quarts of beer. The first *nakawane* did the *spalanbe mahtan me'il tatil* with the first judge standing before him. Then the first